

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

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THE TWO-BEDED ROOM.

The Rev. Mr. W., the minister of the parish in which Capt. Arnold had fixed his residence, was one of those whom the pen of Cowper has so inimitably portrayed:

"Behold the picture! Is it like—like whom? The things that mount the rostrum with a skip; And then skip down again; pronounce a text; Cry—hem, and reading what they never wrote, Just fifteen minutes, huddle up their work, And with a well-bred whisper close the scene!"

His horses and his hounds shared more of his solicitude and company, than either his parishioners or his family enjoyed. He had been transferred from the academic purlieus of Oxford, where he had acquired more of the fashionable accomplishments of the day, *sporting* and *intrigue*, than of classic lore or sound thelogy, to the valuable living which he now held by the gift of a titled relative.

His lucrative benefit, together with his hereditary patrimony, and a handsome fortune which he had received with his wife, afforded him ample means to follow the prevailing dispositions of his mind—to unite in the inspiring "Hallow," by day, "over mountains and thro' dales," and to join, in the evening, the merry group. His manners, however, were in the highest order *gentlemanly* towards strangers, and until intimacy tore away the mask, they wore the most imposing front! while to the poor of his parish, he endeared himself, if not by pastoral visits and spiritual counsel, by liberally supplying, whenever requested, their temporal necessities.

An affair of importance, of a parochial nature, called for the presence of the minister, and his military friend at a distance. The clergyman very politely requested that the Captain would favor him with his company in his carriage, to which invitation he with something like violence to his feelings gave consent.

The morning of the day on which the journey was to be commenced, broke forth with more than usual loveliness. The vehicle drove up the smoothly gravled pathway, and the two leaders took their seats on opposite sides of the carriage.

As the shades of the evening were gathering fast around, they reached a small town, at which they were under the necessity of remaining for the night. The coachman drove to the principle inn, where they alighted. Refreshments having been furnished, and cheerfully consumed by the sharp-apeted guests, the landlord was summoned by the vociferation of his visitors to become his tenants for the night. Making a low bow, he assured them with unassumed sincerity, how much he felt himself honored by their company, and how gratified he should be in serving them to the extent of his ability. He regretted, however, to inform them that his house did not afford any other accommodation than a *two-beded room*. "A *two-beded room*!" thundered out the portly rector; and desired he should not be accommodated in that way. The innkeeper stood trembling before his guest, more alarmed at the prospect of losing two such valuable customers, than at the sudden paroxysm of rage into which Mr. W.— had fallen.

Captain Arnold noticed his trepidation, and feeling for his friend, mildly desired the innkeeper to withdraw, and then in a tone and manner perfectly easy, observed as follows:—"Mr. W. do not disturb yourself on this subject; I have frequently in the campaigns in which I have been engaged been obliged to be thankful for much worse accommodation than this inn will afford. A blanket and pillow in this large arm-chair will suffice my purpose—where I have no doubt of sleeping soundly until the morning; you can therefore occupy the *two-beded room* yourself, and all difficulty on this head will be immediately removed."

This was language and conduct for which Mr. W.— was not quite prepared, and at first he felt ashamed of his own expression, but presently recovering himself, he replied:—"No Captain—I am not to be beaten after that fashion. We will share the room between us."— This was soon agreed to, and the rejoicing landlord speedily furnished them with

a guide, who conducted them to their chamber.

The minister soon disrobed himself notwithstanding his powerful objection to a two-beded room. The Captain not, however, quite so expeditiously; for a difficulty had now presented itself to his mind. His invariable conduct, before he sought

"Nature's sweet restorer, balmy sleep,"

was to read a chapter either from the Old or New Testament, and by solemn prayer, command himself and family to Him "whose eyes neither slumber nor sleep." To do so now, would expose him to a charge of pharisaism from his reverend friend, and not to do so would be to wound his own conscience. The conflict was short—he determined to attend to propriety, and leave the result to the Judge of principle. He accordingly drew from his pocket his constant companion, a New Testament, and sitting down, read a chapter from one of the Gospels, after which he bowed his knees before the Omnipotent Deity, supplicated with fervor His blessings, acknowledged with sorrow his sins, and with gratitude reviewed the mercies he had received, and then retired to rest.

On drawing aside the curtains in the morning which surrounded his bed, he was surprised to find that Mr. W. had already left the room. By referring to his watch he found that it was yet early. He dressed hastily, and after performing his morning devotions, descended to the parlor, in which he had supped on the past evening. On entering, he was struck at beholding the reverend gentleman walking backwards and forwards with agitated action, while his countenance bore evident expression of restlessness and irritation.

Capt. Arnold courteously wished him a "good morning,"—and inquired if he had not slept well? "Slept!" vociferated his companion, "who could sleep, while you were making a fuss of reading and praying all night?" He again paced the room with increasing agitation, while his friend expressed his sincere regret, if he had disturbed him, accompanied with an assurance, that he was not aware what his voice had even arisen to a whisper. Such indeed was the fact, but without regarding the apology offered, or without answering it, he rejoined, "I pray as well as you without making all this ado about it, and that is sufficient." The Captain perceived that to enter into a discussion on the point at issue for the present, would produce no beneficial effects, and therefore softening down his offence as much as possible, and bearing with Christian temper the wrath of his fellow, he resolved to watch a favorable opportunity at some future period to advert to the subject.

They were returning from the second day's journey, when Capt. Arnold, who had been silently gazing upon and pitying his companion, felt considerably agitated by the thought of losing the favorable, and perhaps only, opportunity he might ever have, of speaking closely to him on the subject of religion. He accordingly commenced, and for some time appeared to be heard with cold indifference; when suddenly Mr. W.— turned half round, as if indignant at the kindness displayed towards him. The hopes of the Captain appeared all blighted. To pursue his conversation further, he conceived would be vain, when he perceived his friend place his elbow upon his knee, and leaning his pale cheek upon his hand, tears, which were sought to be concealed, flowed silently down. This caught the attentive gaze of the anxious soldier. Transporting emotions flowed through his soul. He hailed the noiseless stream as the harbinger of coming joy. He did not, however, appear to observe the tears which fell; but left them to work their own effects, not doubting that his prayers and exertions had been instrumental in affecting the mind of his clerical fellow traveller.

They reached the inn at which they had slept on the last night but one before; when on entering the parlor, the first question asked of the landlord by Mr. W.— was, "is your *two-beded room* vacant?" On being answered in the affirmative, he turned to the Captain and with an affectionate smile inquired, "will you object, Capt. Arnold, to sleep in the *two-beded room*?" "Not in the least, my dear sir," replied his friend.— "Indeed, if it accord with your wishes, I shall most cordially prefer it."

No further explanation took place, but after supper, they retired, as on the previous evening, when on being left alone, the clergyman, placing his hand on the Captain's shoulder, said in a tone of the most subdued character, "Captain you know how to pray for yourself, will you pray for me?" Astonishment and joy mingled their efforts, and united their influence so powerfully, as nearly to overcome the pious Captain. He was unable immediately to articulate a word. Having somewhat recovered himself, he affectionately pressed the hand of Mr. W.—, at the same time congratulating

him on the change which had been wrought on his mind; and kneeling together he wrestled with God for him—in all the eloquence of heartfelt sensibility, and with all the irresistibility of vigorous faith. The convulsive emotions of the penitent, were seen and audible. They retired, each to his bed but not to sleep. No; the desire of Mr. W.— for information was astonishing. A light surpassing the brightness of the mid-day sun, had shed its luminous rays across his mind. "Tell me, Captain, about this new birth, or explain to me what it means." Never was teacher more successful, or more happy to instruct, never was pupil more docile or anxious to learn than the Captain and his friend. The things which had been taught and listened to in former times as task, now appeared to be remembered and understood. A peculiar aptitude to comprehend the things of God possessed the mind of the convert.

They reached home the following night when the first thing asked by Mr. W.— of his servants was, "Is Mrs. W.— well? how are the children?" The servant stood half confounded, gazing at his master with open eyes and mouth; doubting if he were not suddenly deranged. Had he inquired how *Dido*, *Seraph*, *Splash*, *Fortune*, or some other of his dogs or horses were, no astonishment would have been created, but to ask after his wife and children was past comprehension. It was what had never been heard before. At length he stammered out, "Mistress is, I believe, well—I have not heard of any accident befalling her, Sir."

He passed the servant before he had concluded his speech, and with the Captain entered the drawing room. There sat his too much neglected wife, surrounded by three or four blooming children. With a half frantic eagerness he embraced each in turn, dropping a tear on the cheeks of each as he kissed them and then turning to his wife he said, "My dear, we will have family prayer to-night." Mrs. W.—, turning upon him her affectionate, pleading eye, mildly replied, "Oh, Mr. W.—, do not let us add hypocrisy to all our other sins." "No, my dear," rejoined the now sincerely kind Mr. W.—, "I am, I trust, no hypocrite. I will read a portion from the sacred volume, and," continued he, turning to Captain Arnold—"my friend here, will pray with us."

In a few words an explanation was given to his thankful wife, and the bell was rung. A servant entered. "John" said his master, "go to the Study and bring me the Bible." "The Bible, sir?" repeated John, doubting if his ears had not deceived him. "Ah, John, you may well ask if I mean the Bible," replied Mr. W.—, "yes, go and bring me that too long neglected book." The servant disappeared, and while he was gone for the Bible the bell was again rung for the other servants. They came with some degree of misgiving into his presence, endeavoring to call to mind what they had done, and to receive as they supposed, a severe reprimand, which was not unusual with him. They were, however, additionally surprised when he kindly desired them to take each a seat, while he read with peculiar emphasis and solemnity a portion from the word of God. The Captain prayed, and the evening closed in a way that none had ever witnessed in that dwelling before.

Friday came, and on the following Sabbath, Mr. W.— would have, as usual, to meet his flock in the church. He entered his study; turned over a heap of sermons one by one, exclaiming to himself, as he threw aside his former exhibitions—"that will not do, that is not proper, that is wretched." "Is this," he sighed, "the trash with which I have been so long in the habit of feeding the souls of my people, or rather starving them with the shadow of the bread of life! I will, however, no more so insult my God, and ruin the people of my charge."

Perplexed and confounded, he determined to offer an apology to his people on the following Sabbath, for not having a sermon for them, on the ground of his recent journey. The day arrived, and he entered the desk in the morning, and in an impressive tone, never before heard from him, read the service. There was something even about his appearance and manner, so perfectly new and strange to the people, that they gaped with wonder, scarcely believing the evidence of their senses. He ascended the pulpit, and commenced by stating his regret that he had not time to prepare a discourse agreeably to his present views of truth. In undisguised simplicity he informed them of his recent change, the means, its nature and its effects; and declared he had been among them as a wolf in sheep's clothing, but that he now determined, by the grace of God, to be a true minister of the Gospel which he believed

—walking in and out before them uprightly, and feeding them with knowledge and the bread of life.

Thus he continued for half an hour or

more, preaching Christ to the people, without taking a text, or being aware that he was performing the work which he pledged himself hereafter to accomplish. Overpowered at last by his feelings, he burst into tears and descending from the pulpit, was met by his weeping friends, who, hanging upon his arm, or surrounding his person, accompanied him into the vestry.

His church was soon filled with such as worship God in spirit and in truth; and he still labors, it is believed, with growing pleasure and increasing success in his Master's vineyard, blessing the time that he first met with the pious Captain Arnold, or slept in a *two-beded room*.

LAST MOMENTS OF PRIESTLY.

[From the Memoir of H. WARE, Jr.]

The remainder of the history must be given in his son's own words.

"In the last fortnight in January 1801 he was troubled with alarming fits of indigestion; his legs swelled nearly to his knees, and his weakness increased very much. I wrote for him, while he dictated, the concluding section of his "New Comparison," and the Preface and Dedication. The finishing this work was a source of great satisfaction to him, as he considered it a work of as much consequence as any he had ever undertaken. The first alarming symptom of approaching dissolution, was his being unable to speak to me upon my entering his room, on Tuesday morning the 31st of January. In his diary I find he stated his situation as follows: "I'll all day—not able to speak for nearly three hours." When he was able to speak, he told me he had slept well (as he uniformly had done through the whole of his illness); so that he would never suffer me though I had frequently requested he would do it, to sleep in the same room with him) that he felt as well as possible; that he got up and shaved himself (which he never omitted doing every morning, till within two days of his death); that he went to his laboratory, and then found his weakness very great; that he got back with difficulty; that just afterwards his grand daughter, a child of about six or seven years old, came to him to claim the fulfillment of a promise he had made her the evening before, to give her five penny bit. He gave her the money, and was going to speak to her, but found himself unable. He informed me of this, speaking very slowly a word at a time; and added, that he had never felt more pleasantly in his whole life, than he did during the time he was unable to speak. After he had taken his medicine, which was bark and laudanum, and drank a basin of strong mutton broth, he recovered surprisingly, and talked with cheerfulness to all who called upon him, but as though he was fully sensible that he had not long to live. He consented for the first time that I should sleep in the room with him.

On Wednesday, February 1, he writes "I was at times much better in the morning: capable of some business: continued better all day." He spoke this morning as strong as usual, and took in the course of the day a good deal of nourishment with pleasure. He said, that he felt a return of strength, and with it there was a duty to perform. He read a good deal from "Newcome's Translation of the New Testament," and "Stevens' History of the war." In the afternoon he gave some directions how to proceed with the printing his work, in case he should die. He gave me directions to stop the printing of the second volume, and to begin on the third, that he might see how it was begun; that he might serve as a pattern to me to proceed by.

On Thursday, the 2d, he wrote thus for the last time in his diary: "Much worse: incapable of business: Mr. Kennedy came to receive instructions about printing, in case of my death." He sat up, however, a great part of the day, was cheerful, and gave Mr. Cooper and myself some directions, with the same composure as though he had only been about to leave home for a short time. Though it was fatiguing to him to talk, he read a good deal in the works above mentioned.

On Friday he was much better. He sat up a good part of the day reading "Newcome;" "Dr. Disney's Translation of the Psalms;" and some chapters in the "Greek Testament," which was his daily practice. He corrected a proof-sheet of the "Notes on Isaiah." When he went to bed he was not so well; he had an idea that he should not live another day. At prayer-time he wished to have the children kneel by his bed side, saying it gave him great pleasure to see the little things kneel; and, thinking he possibly might not see them again, he gave them his blessing.

On Saturday, the 4th, my father got up for about an hour while his bed was made. He said he felt more comfortable in bed than up. He read a good deal, and looked over the first sheet of

the third volume of the "Notes," that he might see how we were likely to go on with it; and having examined the Greek and Hebrew quotations, and finding them right, he said that he was satisfied we should finish the work very well. In the course of the day he expressed his gratitude in being permitted to die quietly in his family, without pain, with every convenience and comfort he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Divine Being to place him in life; and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men in the age in which he lived, and the satisfaction he derived from having led an useful as well as a happy life.

On Sunday he was much weaker, and only sat up in an armed chair while his bed was made. He desired me to read to him the eleventh chapter of John. I was going on to read to the end of the chapter, but he stopped me at the forty fifth verse. He dwelt for some time on the advantage he had derived from reading the scriptures daily, and advised me to do the same; saying, that it would prove to me, as it had done to him, a source of the purest pleasure. He desired me to reach him a pamphlet which was at his bed's head, "Simpson on the Duration of Future Punishment." "It will be a source of satisfaction to you to read that pamphlet," said he, giving it to me, "it contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally; we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness." Upon Mr. — coming into his room, he said, "You see, Sir, I am still living." Mr. — observed, he would always live. "Yes," said he, "I believe I shall; and we shall all meet again in another and a better world." He said this with great animation, laying hold on Mr. —'s hand in both of his.

Before prayers he desired me to reach him three publications, about which he would give me some directions next morning. His weakness would not permit him to do it at that time.

At prayers he had all the children brought to his bedside as before. After prayers they wished him a good night, and were leaving the room. He desired them to stay, and spoke to them each separately. He exhorted them all to continue to love each other. "And you, little thing," speaking to Eliza, "remember the hymn you learned; 'Birds in their little nests agree,' &c. I am going to sleep as well as you: for death is only a good, long, sound sleep in the grave, and we shall meet again." He congratulated us on the dispositions of our children; said it was a satisfaction to see them likely to turn out well; and continued for some time to express his confidence in a happy immortality, and a future state, which would afford us an ample field for the exercise of our faculties.

On Monday morning, the sixth of February, after having lain perfectly still till four o'clock in the morning, he called to me, but in a fainter tone than usual, to give him some wine and tincture of bark. I asked him how he felt. He answered he had no pain, but appeared fainting away gradually. About an hour after, he asked me for some chicken broth, of which he took a tea-cup full. His pulse was quick, weak, and fluttering—his breathing, though easy, short. About eight o'clock he asked me to give him some egg and wine. After this he lay quite still till ten o'clock, when he desired me and Mr. Cooper to bring him the pamphlets we had looked out the evening before. He then dictated as clearly and distinctly as he had ever done in his life, the additions and alterations he wished to have made in each. Mr. Cooper took down the substance of what he said, which, when he had done, I read to him. He said Mr. Cooper had put it in his own language; he wished it to be put in his bed-side. He then repeated over again, nearly word for word, what he had before said; and when I had done, I read it over to him. He said, "That is right; I have now done." About half an hour after, he desired, in a faint voice, that we would move him from the bed on which he lay, to a cot, that he might lie with his lower limbs horizontal, and his head upright. He died in about ten minutes after we had moved him, but breathed his last so easy, that neither myself or my wife, who were both sitting close to him, perceived it at the time. He had put his hand to his face, which prevented our observing it."

Speaking well is the most important of all accomplishments, because in most frequent use, and in the nearest connection with mind; Cicero says, it is glorious to excel other men in that article in which men excel brutes.

Neither despise nor oppose what you do not understand.

CHRISTIAN INTELLIGENCER.
"And truth diffuse her radiance from the Press."

GARDINER, MARCH 20, 1835.

BURCHARD.

Our readers have heard of that Congregational fanatic, Rev. J. Burchard, who is visiting various parts of the Country getting up what are called revivals, frightening people out of their senses, rendering them frantic and insane, and thus being the cause of numerous cases of suicide. He is now carrying on his operations in Woodstock, Vt., where two have already been driven to insanity by his revival. By the last Watchman, published in that place, we notice the proceedings of a Town meeting of the citizens of Woodstock, which took up the subject of his operations, and by a vote of yeas and nays, with an overwhelming majority, passed a vote of condemnation on his measures, and recommended to the municipal authorities to remove him as a nuisance from the town. However just such a course may be, we doubt its expediency. He and his friends will only call it persecution for religion's sake; and perhaps, by sympathy, will call to his aid many who would otherwise have avoided him. Such is the structure of our government, that every thing under the name of religion must be endured, even though its ministers indirectly murder thousands in their progress. 'Tis a pity something could not be done to protect society against such mischief; but as it is the evil must be submitted to, otherwise there would be no liberty! — no liberty, we mean of making people insane and driving multitudes to a premature grave.

[From the Utica Magazine.]

ANOTHER VICTIM. — Mr. James Leworthy, aged thirty one years, a very wealthy and respectable inhabitant of Westmoreland, Oneida Co., put a period to his earthly existence on the 24th ult. by shooting himself with a gun. The rash act was committed under mental derangement, occasioned by the fear of endless woe — despair of the divine mercy, and the dreadful apprehension of ceaseless sufferings in hell, in which he had been taught conscientiously to believe. He has left an afflicted mother almost frantic with grief, several other near relatives and a numerous circle of friends to mourn his melancholy end. How many are the victims of that horrid, God-dishonoring, man-destroying dogma! And how long will it yet be cherished and propagated in the earth?

We sometimes — not always — copy or notice accounts like the above, when they reach us through the medium of other papers. Being published, and before the world when they meet our eye, we feel that no delicacy may restrain us from presenting them to our readers. And yet we have been charged with improperly seizing upon every such case to chronicle it before the world! The charge, in the spirit whereby it is made, is far from being true. We do not notice all the cases which reach us, and seldom those in our own neighborhood, or within our own knowledge, out of regard to the feelings of surviving friends. Had we recorded all the cases of insanity and death produced by Unitarian operations within our State, we assure the reader he would see a list absolutely astounding. The charge to which we allude comes to us by an entreaty from an autodox source, not to notice recent case in this neighborhood. No such entreaties were necessary. We never thought of publishing it. We never do so, without taking into consideration all the circumstances in relation to families and friends. And yet ought we not to put society on their guard against such terrible influences and mischievous effects as are produced by a false theology? We oppose autodoxy not more because it is false, than because of the terrible havoc it is making wherever it prevails. As long as strength is allowed us, we shall feel it our solemn religious duty to expose its iniquitous consequences and to oppose its prevalence in society.

DEATH IN THE MINISTRY.

From the Baltimore Pioneer we learn that Rev. J. B. PITKIN, Pastor of the Unitarian Universalist Society in Richmond, Va., died in Pensacola, Florida, on the 9th ult., whither he had repaired for the benefit of his health. About two years ago he was ordained Pastor of the Society in Richmond, by Rev. Bernard Whitman of Waltham, Mass., both of whom are now called to the world of spirits. Mr. P. was a good scholar, and one of our chancier writers. He appears to have been much respected at the south, and to have been very popular in Richmond. He went to the latter place from Union in this State. He commenced preaching in Maine, in the fellowship of the Maine Convention of Universalists. He is said to have left a widowed mother; but we are not apprized of her place of residence, but believe it is somewhere in New York.

D R. E LY.

Dr. Ely's Note reached us last week in season for insertion in our last; but owing to an accident did not get in type before the paper was put to press.

JUBILEE.

Br. A. C. Thomas recommends that the meeting of the U. S. Convention of Universalists in Hartford in Sept. next — which will be the 50th year from the formation of the General Convention — be regarded as a jubilee, and that all our Ministers in the U. S. make it a point to attend. He also recommends that the Convention continue together six or seven days. We like the suggestion; and hope Br. T. will bring Dr. Ely along with him on a visit to his native State, then a full and hearty convert to the truth. And, what say ye, brethren in Maine? Suppose we all agree to take a steam-boat about that time, and proceed in a fraternal phalanx to the land of steady habits? What a supposition! but there are more improbable ones than this, in the world. Come Br. T. if you will agree to bring Dr. Ely on, we will agree to present you some dozens of our northern faces to behold the sight.

A JUDICIOUS CAUTION.

Rev. J. C. Newell has an article in the last Trumpet which abounds in seasonable advice to young Societies of Universalists. The following is true to the life, and is intended to the serious consideration of all concerned.

Some depend almost entirely upon the goodness of their cause for success, and so neglect to adopt efficient measures to promote it. This, I know, is an error of the head and not of the heart. Nevertheless it is an error — an error which too many Universalists have fallen into — an error that has been a serious injury to many societies; may, it has been the grand cause of the destruction of some. It is an error that has done much to retard the progress of our cause, and to bring many of its public advocates into disgrace, penury and distress; yea, it has caused the cold and cruel hand of poverty to be laid heavily upon them.

"Ours," say some, "is a good, a great, a glorious cause — it is the cause of truth, of humanity, and of God, and it must and will go on conquering and to conquer, until sin, and error, bondage and oppression, misery and death shall be banished from the universe — until 'every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.'" And perhaps the tears of gratitude and joy will glisten in their eyes while they make their feeling and comprehensive speech.

Thus they talk. But how do they act? not act! why they do not act at all. They have never once doubted that their cause would ride on prosperously without their assistance. They love to see the truth marching on, and pulling down the strong holds of error, but do not consider that they ought to do something to encourage and aid it.

A few firm and faithful friends to the cause of truth, resolve to employ a preacher to dispense the word of life to them; and their society is small and weak, or, perhaps, they have formed none, and they are few in number, but they must have preaching a part of the time at least. They make inquiry among their friends to ascertain what they are able to do. This one will give so much, and that one will pay a considerable sum, and indeed, there are thirty or forty who will give something. They finally conclude that they can have preaching a fourth part of the time — a teacher is engaged — he comes — they like him — things go on finely — this one and that one very unexpectedly attend; in short, their cause prospers beyond their most ardent expectations. Six or nine months pass away quickly and most delightfully. But the preacher is poor, and he calls upon one of the brethren for a little money. "Well," says his friend, "we must get our subscription filled up." "O!" says the preacher, "then you have not yet circulated your paper?" "No," says his friend, "not fully. I have been so very busy that I have not had time. And I expected that Br. A. would have done it before this time. But I will attend to it myself immediately. We have got on a few names, however, and I have no doubt that we shall get enough to pay all our expenses, and more too; for our cause is going ahead here very fast, I assure you; so that we have nothing to fear."

But what is the result? Why, the lukewarm members learn that the society is in debt, and they have not yet signed the paper, and they absent themselves from the meeting lest they should have to pay the teacher something, which, if it is paid at all, is done by a few; and these few become discouraged, and the society goes down. This has all been strictly verified in many instances. Whereas, all these evils might have been avoided by adopting judicious measures, and promptly executing them. — There is nothing like doing things properly and in the right time. When and where this is done, everything goes on prosperously, peacefully and joyfully. The minister preaches better — the singing sounds better, and everything wears a bright and beautiful aspect.

ASSEMBLY'S CATECHISM.

The following anecdote is from the Boston Observer, an Unitarian publication. We had always understood that Gov. Strong was autodox. It would seem otherwise, however, from the following:

Being at Northampton a little before the death of Governor Strong, I had the honor of passing an afternoon at his house. And towards the cool of a hot summer's day, he took me into his orchard, at one extremity of which stood what was left of a very large and ancient tree. It looked, though in ruins, as though many generations might once have sat under its shadow. Yet nothing remained of it then, but a barren, rotten trunk.

"Nor leaf, nor branch, nor limb was found
Where all that pride had been."

"This tree," said the Governor, stopping before it, "was planted by my great-great-grandfather, as long ago as 1648."

"Sir," I replied, "that is not only a long time since, but it was a memorable year.

For, as your Excellency doubtless remembers, "It was in 1648 that the Assembly's Catechism was put forth by the Divines of Westminster."

"You are right," said he, with one of his archest smiles, "and I am not quite sure, which is the most rotten of the two — the old trunk, or the Assembly's Catechism!"

By the note from Dr. Ely given below it will be seen that the Doctor has chosen to terminate his controversy with Br. Thomas! And why? Because he is to be absent two months! But was this a reason for any thing more than a *suspension*? — Why might he not resume the subject after his return? The truth is, the Doctor is as sensible as any one that he cannot maintain his ground, and therefore deems it necessary to find some *excuse* — a poor one though it be — to back out. We thank him, however, that he has continued in the field so long. The Controversy has done great good.

To Mr. Abel C. Thomas. — Letter 16.

Philadelphia, March 5, 1835.

Dear Sir. — I have now published your last letter, which I believe is one more on your side of the controversy than on my own. I shall here desist from all further correspondence, because I expect soon to start for a journey of two months at the least and all my time before my departure will be required in preparation. Your letters in the Philadelphian are sufficient to show my readers what is the present scheme of Universal salvation, and what are the chief arguments by which it is supported: my letters, published in many of your papers, (to the editors of which I make my respectful acknowledgments,) will show all who read them the principal scriptural arguments which are adduced in proof that some of the human family will be punished with everlasting destruction from the presence of the Lord and the glory of his power.

On the score of politeness you have the advantage of me, for you very complaisantly feel confident that I am sure of reaching heaven: you are satisfied also of the final salvation of all whom you style partialists; while I am compelled to say, that I have personally known but a very few Universalists who were persons of good moral character; and I verily believe there is no device of the devil so well calculated to blind men to their ruin, and harder them against all the admonitions of heavenly wisdom, as your scheme of universal holiness and happiness, resulting merely from the resurrection of the dead to a state of immortal existence.

That our discussion should thus close, without any unfriendly personal litigation is to me a matter of satisfaction.

I pray you to flee from the wrath to come, while you beg me to be assured of everlasting bliss beyond the resurrection.

Yours respectfully,

EZRA STILES ELY.

"To rightly comprehend the glory of that period." — Thus a brother editor begins a sensible article on the return of the ransom of the Lord. Query — what grammar does he consult for authority to separate the particle from a verb in the infinitive, by an adverb? We have seen this so often practiced, that we are disposed just to give a friendly hint, without calling names.

It is at the request of several gentlemen, members of the Legislature, that we submit the following Discourse, through these columns, to our readers. It was delivered in Augusta on the morning of Sunday last. — The discourse has little merit in it — it was a hasty production composed and written in the course of some five or six hours on Saturday, and is published without the alteration of a word as it came from the first impressions of the pen. It was the subject, which "just at this moment," makes its publication desirable — not the manner — imperfect as it must necessarily have been — in which it is treated.

A DISCOURSE.

Delivered in Augusta, on Sunday last:

BY WILLIAM A. DREW.

TEXT: — "Love your enemies." — Matt. v. part of the 44th verse.

The requisition of this text exhibits the great and truly noble principle which emphatically distinguished the religion of Jesus from the Jewish theology, and indeed, from every system of moral ethics, by which the philosophers of ancient or of modern times have sought to reform the world. Particularly does it stand in contrast to the Mosaic Law, that it comprehended even the brute creation. "If an ox gore a man or woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten." However a system like this, might have accorded with the strict principles of justice; and however it might have answered, in the infancy of the world, the purposes for which it was designed, yet it does not appear ever to have been intended as an universal law — since it was confined to the house of Israel; nor to have had a perpetual obligation, even upon that people; — since it was abrogated by the Gospel. The system was, in itself, defective, or, to use the language of St. Paul in relation to it, — it was "found faulty"; and when the long promised Shiloh came — a spiritual Prince — who abolished the old and introduced a new dispensation — a covenant of grace, in contradistinction to the covenant of works, — he overturned the retaliatory system and laid it down as a fundamental duty to show mercy rather than to exact sacrifice, and to exercise this spirit of forgiveness, not towards seven transgressions only, but till seventy times seven. The whole genius of his moral kingdom comprehended the hearts

of men, and his laws throughout were directed to the noble, but hitherto unknown power of overcoming evil with good. The sufficiency of this principle does not appear ever to have suggested itself to the philosophers and moralists of the world. It could have come only from a divine religion — the religion of a God of love. The Jews beheld it with scorn and treated it as a dangerous innovation upon the well established laws of antiquity. In their estimation, nothing but a retaliatory system could be consistent with divine justice, or secure the public peace against lawless violence. In it, they beheld a removal of the most salutary terrors, whereby the sinful passions can be restrained, and an encouragement given to every species of iniquity. We all know the history of that opposition and persecution which our Savior was called to experience in his work of reform; and can but admire the beauty and the power of that merciful spirit which shone in all his life, and which, even as he hung upon the cross, impeded no vengeance upon his murderers, but which, rather, was heard in that merciful prayer — "Father forgive them, for they know not what they do."

Would that opposition to this principle, both in theory and in practice, had not continued even to the present time; and well would it have been for the world, if the spirit which Jesus evinced towards his sinful and persecuting foes, had uniformly manifested itself in the sentiments and lives of his professed followers. But the principle of retaliation — of wrong for wrong, whereby the *second* wrong, being *legalized*, becomes *right*, — is so congenial with that spirit of revenge which is too natural to the human heart, that it has been slow to yield to the more merciful and godlike spirit of the New Testament. Even in Christendom, under the broad light of love, which shines in the new dispensation, through the person of the Sun of righteousness, multitudes of the professed disciples of the Prince of Peace have betrayed their reluctance to give up the distinguishing principles of the abrogated law, or to accept, instead, the sublime and opposite principles of the Gospel. Accordingly, we find that through all ages, the doctrine of retaliation has formed the basis of almost all national commerce, of civil legislation, and, to too great an extent, also of social and private intercourse between man and man. As if all the world upon the score of politeness you have the advantage of me, for you very complaisantly feel confident that I am sure of reaching heaven: you are satisfied also of the final salvation of all whom you style partialists; while I am compelled to say, that I have personally known but a very few Universalists who were persons of good moral character; and I verily believe there is no device of the devil so well calculated to blind men to their ruin, and harder them against all the admonitions of heavenly wisdom, as your scheme of universal holiness and happiness, resulting merely from the resurrection of the dead to a state of immortal existence.

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It is, we think, *very much* to be desired, that the true distinction between the old and the new covenants — the Jewish and the Christian dispensation — should more generally be perceived and regarded. Until the Christian world comes fully to the principle, that *love* is the great, and through several harmonious modifications, the *only* fundamental law of the Gospel, we shall never see the glorious results of Christianity as they appear in the fruits of "peace on earth and good will towards men." No mere retaliatory system — no system unmixed with mercy and that precludes reform — I venture to say can ever reach the hearts or minds of men. We have loved the law rather than the Gospel; and I regret to say that not only the *practice* of Christendom has been predicated upon the abolished principles of the Mosaic system, but even the *creeds* of Christians in most instances, as written out and preached even in our day, are palpable transcripts from the old dispensation — an economy which never was binding upon the Gentile nations, and which even if it were, has sunk in darkness before the glory of the more benevolent doctrines of the new covenant. — Or to use the language of St. Paul: "If the ministration of condemnation be glory, much more doth the ministration of righteousness [the gospel] exceed in glory." For even that which was made glorious *had no glory* in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, *much more* that which remaineth is glorious. But even unto this day, when Moses is read, the veil is upon their hearts." It is even so — to the present day. When Moses is read, the veil, unbroken away in the reading of the Old Testament, seems so extensively to have blinded the hearts of many Christians, that they still cleave to the retaliatory principles of the Mosaic law, and do not behold the *superior glory* of the Gospel, which exerts the love of enemies and the overcoming of evil.

On the contrary, I believe that all punishments should be disciplinary and emendatory in their nature and operation. Such I believe to be the punishments which the Divine Being inflicts upon the transgressors of his laws, and such we may think may be safely copied from that example. We are not, as some others are, troubled with fears that if this principle prevail, the foundations of civil liberty and social order would be broken up and destroyed. On the contrary, we feel a well-matured persuasion, that the principles of the Gospel, in contradistinction to the principles of the old dispensation, carried out, would prove the greatest securities for virtue and peace, which the world ever saw. Indeed, though in the humble spheres of life, we have sometimes seen the effects of this system upon the lives and manners of individuals. Who cannot call to mind, cases within his own knowledge, of resentment destroyed by kindness — when resentment in turn would have confirmed the offender in anger? — of hatred extinguished by love, when hatred in turn would have produced a wider and loftier flame of evil passions? What is this true of the power of love in individual cases, we may hope would prove true in a more general application. Love is the only power that can overcome hatred. This should be the basis of all moral justice; and though in the applications of means, punishment may be one, yet it should ever be regarded as the *means* and not the *end* of justice. In this way it is consistent with love; which should be the great fundamental law of men on earth, as it is of angels in heaven.

When our Savior enjoined it upon all who heard him to love their enemies, he put forth a new principle or motive of action by which to regulate the intercourse of the world. "Ye have heard," said he "that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, — Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Love for them that hate you, — and whose hatred gives birth to desires against the peace and happiness of the objects of their vengeance; — the doing of good to them that curse, and the forgiving of them who maltreat and persecute, — are the *christian law*; and these are the

means of overcoming the hatred and wickedness of mankind. And why? Because, such are the principles of the divine proceeding towards the children of men. He does not send his sun to warm and enlighten the good, and his forked lightnings to blast the evil; he does not shed down the gentle rain to fertilize the field of the just, and pour a destructive storm upon the hopes of the unjust. Goodness is the measure of his dealing towards both; and this is the rule by which his earthly children should regulate their conduct towards their fellow men. Let this rule be adopted, and whilst a greater sum of human happiness would be produced, beyond what the world ever saw, we believe also at the same time a greater sum of human wickedness would be diminished and cured; till finally the law of love would conquer all things, and bring the whole moral creation into a likeness with the purity and happiness of the Supreme legislator.

I know that the requisition upon mankind to love their enemies, may seem a severe one, and without some explanations may perhaps be regarded as imposing quite an impossible duty. Love is not an act of the will. We cannot love, what is really hateful; for hatred is generally associated in our minds with qualities which are unamiable, censorable and criminal. A good mind cannot love such qualities, nor ought it to do so if it could. Love is a principle, an original affection, making a part of our nature and communicated by God himself. — We cannot love what is not lovely; and whatever commands itself to us as amiable and engaging, we can hardly refrain from loving.

As a solution of these difficulties, which seem to come in the way of our subject, it is proper for us to remark, that the word rendered love has, in our Scriptures, six distinct significations, and that for the want of other words in the Greek language by which to express these distinctions, the same word in the original is used for them all. In the 13th chapter of 1 Cor. where we have that beautiful encomium which the Apostle bestows upon charity, the word rendered charity is that usually rendered love; but yet it would not be proper to understand by it simply love, for this would go to exclude the virtue of *charity* from among mankind — a virtue, which is, indeed, a modification of love, but which is not the principle itself. So, too, every virtue is a modification of love. But charity differs from love inasmuch as it has its origin in the imperfections of human nature. It could not exist were there no faults in the objects of it. It arises out of the condition of men, their mutual dependence, and the necessity of reciprocal benefits. It is a spirit of forbearance and forgiveness, of gentleness and mercy towards those whose principle are unamiable and whose conduct cannot be approved. — This is the virtue recommended in our text. We are not, perhaps, to understand it as requiring us to love what is unlovely in the hatred of other men; but to exercise the spirit of charity towards them which suffer long and is kind, and which preserves and regulates the order of society by restraining the passions and bringing out the good qualities of our nature. So, too, when we are required to love our neighbors as ourselves; we are not, perhaps, obliged to understand by the requirement what may seem impossible, that we should love other men as much as we love ourselves; but that we should exercise that charity towards them, which amidst the imperfections of our nature, we could desire and reasonably expect in return. The spirit of the command is expressed in that golden rule of our Savior: — “As ye would that men should do unto you, do ye even so unto them,” for this is the law and the prophets. This is, in substance, a fulfillment of all which is required by that law which requires us to love our neighbors as ourselves. It is by this principle of love, modified as it appears in the acts of charity and kindness, that we are taught to overcome the enmity of man. It is goodness alone which has the power to overcome evil. No vindictive passions are authorized by the Gospel; nor are they consistent with the exercise of love. This is the basis of all virtue and happiness in heaven above, or on earth beneath. As such, it becomes us, as much as in us lies, to strive to make it the rule of all our duties in every relation of life. Then would the sublime influences of the Gospel be seen and felt in our world in the hallowed fruits of “peace on earth, and good will towards men.” Amen.

FOREIGN.

The Packet ship *Rhone* arrived at New York from Havre, whence she sailed on the 11th February. She brings Paris dates to the 9th inclusive. The prospect of a final passage of the Bill of Indemnity, and of course the fulfillment of the treaty with the United States are quite flattering.

It is not the case that present dangers, or evils near at hand, have more effect upon the minds and conduct of men, than those which are remote, and out of sight? And even in religious concerns, do not people who imagine that death is near, and hell just open before them, feel more alarmed, than those who put these things afar off?

Besides, does not the certainty of evil, have more effect than the doubtfulness or uncertainty of evil? Now when a limited punishment, according to a person's deserts, is presented to the mind, will he not more readily give credit to the account, than if it was represented as endless and of course infinite, which seems to be unreasonable, because he cannot so easily perceive the equity, or justice of such a doom?

Farther, it is difficult to see, how a good being could make creatures under such circumstances. A God of infinite knowledge, must certainly know, before he brings a rational soul into existence, how that soul will act, and what his end will be. Now, how can we reconcile the idea of never ending sin and pain, with the boundless goodness of God, possessed of almighty power?

Paul had experienced the grace of God in stopping him in his mad career, and in converting his soul to the love of Christ. Could he now think that his eternal salvation depended upon his own feeble powers?

Paul had a thorn in his flesh, a messenger of satan to buffet him, lest he should be exalted above measure, through the abundant revelations given unto him. For this, he says, he besought the Lord thrice, that it might be taken from him. But the Lord would not remove the evil, but answered, my grace shall be sufficient for thee: and my strength shall be made perfect in thy weakness.” Could Paul after this suppose that his soul was in danger of never ending torments? Was it this fear that induced Paul to follow Christ.

Paul knew that it was necessary that he should live a life of self-denial, of temperance and godliness, that he may set an example to others. If Paul preached ever so well, and did not adorn his profession, he was liable, by his own rules to be cut off from the church, the covenant and fellowship of his brethren. Thus the unbelieving, disobedient Jews, his brethren according to the flesh, were about to be cast away. They were the unprofitable servant, who was to be cast into outer darkness, in spiritual blindness, where there would be wailing and gnashing of teeth.

Wailing and gnashing of teeth, must be figurative language, if it relates to spirits in another world, unless we suppose that spirits have teeth, and can make a noise. Such language may be true of people in this state of being. Or it may represent pain and anguish of spirit, while a person is suffering from a guilty mind. May not Paul have been a Universalist, though he kept under his body through fear of being cast away, as the Jews, who are to be received again?

S. S.

NEWS DEPARTMENT.

“And catch the manners living as they rise.”

GARDINER, MARCH 20, 1835.

Gov. Badger of New Hampshire has appointed Thursday, April 2d, to be observed as the annual fast throughout the State.

Lieut. Gov. Armstrong has appointed Thursday, the 9th day of April next, to be observed as the annual fast throughout the State of Massachusetts.

A correspondent of the Albany Advertiser states that “taking all the strong and small beer together that is brewed in England, it gives two barrels per annum to every man, woman and child, and if collected, would float all the Navy in commission.”

A Mammoth Sheet. — The New York Courier and Enquirer of Saturday last, is printed upon a sheet 56 1-2 inches long and 46 1-2 broad — contains not less than sixty-four columns of matter, or 698,800 ems — an amount said to be equivalent to more than 8 volumes of the ordinary sized novels issued from the press of the Messrs Harper. This is certainly “going ahead” of any thing in the shape of a newspaper ever printed in this country.

Three Miles of Girls. — When the President visited Lowell, the newspapers informed us that the mills poured forth “three miles of girls” to receive him. We saw their names yesterday in the State Printer's office, attached to a Petition to the Legislature to repeal the License Laws. They were written in double columns, and occupied twelve and a half yards of letter paper. [Boston Trans.]

The Light-house Act. — This act, approved March 3d, makes the following appropriations for the State of Maine.

For placing buoys in St. George's river, to wit: on Jenk's, Colm's, Gay's Cove, and Fullerton's ledges and Point of Rocks, \$700

For placing buoys in Passamaquoddy and for substituting for the present fog bell, at the entrance of said passage, a cast steel triangular bell of the usual form, but increased weight, \$1,500

For placing buoys or spindles on ledges of rocks called Fishing rock, and Old Prince, at the entrance of Kennebunk and Cape Porpoise harbor \$500

For the erection of three beacons on the following sites, in the harbor of Castine, viz.: one on Otter Rock, on Homer's ledge, and one on Stubb's Point ledge, \$3,000

For the erection of buoys on Alden's ledge at the mouth of Portland harbor \$1,500

For placing buoys on Huron Island ledge at the mouth of Damariscotta river, and on Western Rock, Eastern rock, and Kells's ledge, in said river, a sum not exceeding \$500

Statistics of Prisons.

In Sing-Sing prison only 289 out of 842 could read and write tolerably, and but 42 had received a good English education; 455 had been habitual drunkards, and many had committed their crimes while intoxicated. Of 670 prisoners at Auburn, three only had received a collegiate education, and 204 a good English education; 503 had been intemperate, and 400 were committed for crimes perpetrated while under the influence of spirituous liquors. In the Connecticut prison 8 in 100 only could read, write, and cipher, when convicted, and 46 in 100 could read and write. — *Westfield Journal.*

The Approaching Comet. — Lieut. R. Morrison of the Royal Navy has published a most interesting work upon this magnificent phenomenon, which is expected to be seen in the course of this year, 1835, between the months of May and August, in the constellation of *Ursa Major*. — Lieut. Morrison states that it will be far more splendid than the one of 1811; some writers affirm that “it will afford a degree of light equal to a full moon, that its tail will extend over 40 degrees,” and when the head of the comet reaches the meridian, its tail will sweep the horizon. The author contends that the electric and attractive powers of the comet will have very serious effects upon our atmosphere, in producing inundations, earthquakes, storms, tempests, volcanic eruptions, and epidemic diseases. In support of the theory he refers to the different appearances of this comet for the last six hundred years — showing that in the comet years these phenomena prevailed to a great extent.

The subjoined article will be worth preservation, as a matter of reference: —

UNITED STATES.

Andrew Jackson, of Tennessee, President. Martin Van Buren, of New York, Vice President. John Forsyth, of Georgia, Secretary of State. Levi Woodbury, of New Hampshire, Secretary of Treasury. Lewis Cass, of Ohio, Secretary of War. Mahlon Dickerson, of New Jersey, Secretary of the Navy. William T. Barry, of Kentucky, Postmaster General. B. F. Butler, Attorney General. John Bell, of Tennessee, Speaker of the House.

GOVERNORS OF THE STATES.

Maine	Robert P. Dunlap	1834
N. Hampshire	William Badger	1834
Massachusetts	S. T. Armstrong, acting	1834
Vermont	William A. Palmer	1834
R. Island	John B. Francis	1834
Connecticut	Samuel A. Foot	1834
New York	William L. Marcy	1834
New Jersey	Peter D. Vroom	1834
Pennsylvania	George Wolf	1832
Delaware	Caleb B. Bennett	1832
Maryland	James Thomas	1834
Virginia	Littleton W. Tazewell	1833
N. Carolina	David L. Swain	1834
S. Carolina	George McDuffie	1834
Georgia	Wilson Lumpkin	1833
Ohio	Robert Lucas	1834
Kentucky	J. T. Moorehead, acting	1834
Indiana	Noah Noble	1834
Illinois	Joseph Duncan	1834
Missouri	David Dunkin	1833
Alabama	John Gale	1833
Tennessee	William Carroll	1833
Mississippi	H. G. Runnels	1833
Louisiana	Edward D. White	1834

It appears by official statements that the exports to, and imports from the U. States, with France, are greater than that of any other nation. In a commercial point of view, therefore, a war, or non-intercourse, would very much affect that nation. In 1833 the imports from this country were 99,679,212 francs, and the exports 117,396,336.

Copper Coinage. — We presume, says the Advertiser, it is not generally known that the payment and receipts of copper coins of every description, except cents and half cents, coined at the United States Mint, is illegal, and that there is a penalty for paying, offering in payment, or receiving such illegal coins.

The diamonds bequeathed to Don Miguel by his sister, Donna Maria, who died at Santarem last year, have, by the confiscation of his property, fallen to his next four nearest female relatives. They are valued at 90,000

The Duke de Leuchtenburg, husband of the Queen of Portugal was in London, early in February. He was closeted several hours with Joseph Buonaparte.

The European population of Algiers amounts to 10,000.

A letter received in London, dated at Fernando Po, Nov. 10, states that there were 25 slaves on the African Coast, south of the Line, calculated to take away about 20,000 slaves.

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THE MIND IS A GARDEN.

"And scattered truth is never, never wasted."

The mind is a garden—and youth's sunny morn is the season for planting; the rose and the thorn will spring up together—then let us take care, that none but the sweetest of roses grow there.

This soil is so fertile, so rich is the ground; that the smallest of seeds may in plenty be found; here plants of all kinds, both of falsehood and truth, spring up and are warmed in the sunshine of youth,

If the seeds of deception, of envy and strife, are suffered to grow in the spring-time of life, when the autumn of age chills the breath of the air, we must gather the fruits of our little 'parterre.'

But let us wise, and pluck up by the roots all plants as these, etc. we taste of their fruits; and place in their stead those that Nature desi'd, to adorn and improve and embellish the mind.

In one peaceful spot shall the olive branch flourish—This the pure stream of Religion shall nourish; here will shall the plant of kind Mercy spring up, refresh'd from the overflowing of Christs' cup.

O, let the young gems of fair Knowledge abound, to scatter their truths to the plants all around; so likewise the Laurel, with its arms spreading wide, in friendship shall shield the sweet rose by its side.

When the sun that has cheered us in life's early days, shall withdraw from the garden the light of his rays, from the flowers as they wither, O, may there arise a grateful perfume that shall reach to the skies.

MAINE TEMPERANCE SOCIETY.

The fourth Annual Meeting of the Maine Temperance Society was held in the South Parish meeting house, Augusta, on Wednesday and Thursday, Feb. 4 and 5, 1835.

Wednesday, A. M. Feb. 4.

The members of the State Society, and Delegates from County and other local temperance societies, having assembled at 10 o'clock, the meeting was called to order by SAMUEL REDINGTON, Esq. President of the Kennebec County Temperance Society, who nominated HON. WILLIAM KING as President, pro tem. The nomination being sustained, Gov. King accordingly took the Chair.

By request, Rev. G. F. Cox of Portland offered a prayer to the Throne of Grace for wisdom to guide the deliberations of the Society.

Messrs. Thayer of Lubec, Clapp of Bath, and C. Williams of Augusta were appointed a committee to receive and report upon the credentials of Delegates.

Messrs. Brown of Vassalboro', Redington and Means of Augusta were appointed a committee to designate some suitable person to perform the duties of a reporter of debates, &c. Subsequently, this committee reported the name of Rev. Adam Wilson of Portland, who was accordingly appointed.

Voted, That all the members of Temperance Societies present, be invited to participate in the deliberations of this meeting.

Voted, To choose an assistant Recording Secretary; Rev. H. A. Miles of Hallowell was chosen.

Heard the Annual Report of Col. Pond, the Corresponding Secretary, after which, on motion of Rev. D. Thurston, it was voted that said Report be accepted, and printed under the direction of the Executive Committee.

Heard the Report of Rev. T. Adams, General Agent of the Society, after which, on motion of R. Goodenow, Esq. it was voted to accept this Report, and that it be published in the Maine Temperance Herald and such other papers as the Executive Committee may direct.

Mr. Adams, having made other engagements, signified his intention no longer to serve the Society as its general agent.

Voted, That Col. P. Morrill, of Belcast, Mr. Godfrey of Bangor, Rev. N. C. Fletcher of East Thomaston, J. Dinsmore of Milburn, Hon. S. A. Morse of Machias, S. F. Brown, Esq. of Bucksfield, Rev. G. F. Cox of Portland, B. Brown of Vassalborough and Mr. Grant of Hancock, be a committee to nominate officers for the ensuing year.

*Adjourned till 2 o'clock, P. M.**Afternoon.*

Met according to adjournment—Gov. King in the Chair.

S. Redington, Esq. in behalf of the Executive Committee, laid on the table several Resolutions which constituted the chief subjects of debate during the session, and which, either in their original character, or as amended, will be found hereafter in the course of proceedings.

On motion of T. S. Brown, Esq. of Vassalborough, it was *Ruled*, That in the discussions of the present session, no speaker shall occupy more than ten minutes at a time, nor speak more than twice upon the same question, without leave of the Society.

The following, being the first resolution offered by Mr. Redington, was discussed and passed:

Resolved, That, as the success of the temperance cause depends, as the principal means to be employed, on the universal diffusion of light, it be recommended that immediate and efficient measures be adopted to extend the circulation of the "Maine Temperance Herald" to every family in the State that will receive it.

The Committee on nominations reported the following gentlemen as officers of the Society the ensuing temperance year, viz.—

Hon. ROBERT P. DUNLAP, President. Asa Redington, Jr., *Corres. Secretary.* Wm. A. Drew, *Recording Secretary.* Elihu Robinson, *Treasurer.*

Charles Williams, Esq., *Auditor.* Samuel Redington, *Bartholomew Nason, Rev. Thomas Adams, Theodore S. Brown,*

Which report was accepted, and Gov. Dunlap took the Chair.

The original Report of the Committee embraced the nomination of Col. Pond for re-election as Corresponding Secretary, and Asa Redington Jr. for one of the Executive Committee, but as the former gentleman declined the appointment, and the latter was chosen in his place, the vacancy occasioned by Mr. Redington's election was filled by the choice of Rev. T. Adams.

On motion of Rev. B. Tappan, *Voted*, That the thanks of this Society be tendered to Col. Pond for his very able and faithful services as Corresponding Secretary of the Society since its organization.

It being proposed to attend a Lecture from Dr. S. Holman of Gardiner, this evening, it was voted to adjourn, to meet again to-morrow morning at 9 o'clock.

This Lecture was attended by a very large concourse of people, not much short of two thousand, who listened with intense interest to one of the most original, ingenious and pertinent addresses which has probably been delivered in aid of the temperance cause.

Thursday, Feb. 5.

The Society met agreeably to adjournment, and was called to order by S. Redington Esq. who invited Rev. G. E. Adams to lead in a prayer to Divine Goodness. After prayer by Mr. A. Hon. S. A. Morse, President of the Washington Co. Temperance Society, took the Chair, as President pro tem.

On motion of Mr. J. Hockey of Freedom, *Voted*, That Messrs. J. Hockey, Dr. Lincoln of Brunswick, Dr. Holman of Gardiner, Abbott of Weld, and C. Williams of Augusta, be a committee to confer with Col. Pond, and report what is properly due him as Corresponding Secretary.

The second resolution reported by the Executive Committee was then taken up. This resolution declared it essential that the friends of temperance pledge themselves to total abstinence from all intoxicating drinks. A warm debate ensued, in the course of which various propositions for amendments were offered. Before the subject was decided, the meeting adjourned till 2 o'clock, P. M.

Afternoon.

Met according to adjournment—Gov. Dunlap in the Chair.

Voted, To alter the *Rule* so far as to restrict speakers to the term of five minutes.

The debate on the second resolution was renewed. Many gentlemen spoke upon the subject. The question was finally decided by a vote (183 to 14) to strike out all of the original resolve, and substitute the following, offered by R. Goodenow, Esq. of Farmington.

Resolved, That this Society recommend to the friends of Temperance to abstain entirely from the use of wine and strong beer as articles of refreshment, entertainment or traffic.

The committee appointed to confer with Col. Pond made a report, which was in substance, that Col. P. expected the \$500 raised last year by subscription was to be in addition to the \$150 which he was allowed for his first year's service; that the Executive Committee on the contrary, understood that the \$500 was to be in full for his services. The Committee, however, believe that the subscribers who gave the \$500 intended the sum to be in addition to that of \$150; and believing that Col. P. for his very faithful and meritorious services, is entitled to both sums, recommend that they be allowed to him in full for his services.

The Committee farther recommend that the Society take up the balance of the second annual Report which now remains in Col. P.'s hands, amounting to twelve or fourteen hundred copies, at twenty cents per copy.

Voted, To accept this report.

Voted, That a subscription be opened to procure funds to pay Col. Pond. A subscription was accordingly opened.

On motion of R. Goodenow, Esq. *Voted*, That the cordial thanks of this Society be presented to Doct. Silas Holman of Gardiner, for his very able and interesting Address delivered last evening.

The 3d resolution offered by the Executive Committee, was taken up. The resolution declared that the consistent friends of Temperance will give a decided preference to those tavern keepers and grocers who have no participation in the traffic in ardent spirits (and, as amended, wine.) Upon this resolution a warm and animated debate ensued. Rev. T. Adams, T. S. Brown, Esq., Rev. D. Thurston and Prof. Packard advocated, and R. Goodenow, Esq., Dr. A. Nourse and C. Dummer, Esq. opposed the resolution. Before any question was taken, the Society adjourned to meet again at half past 6 o'clock.

Evening.

Met at half past 6 o'clock, Hon. Alfred Johnson, Jr. Esq. President of the Waldo County Temperance Society in the Chair.

The discussion of the third resolution was resumed.

On motion of Rev. H. A. Miles, *Voted*, To amend by striking out all after the word "Resolved," and inserting the following.

Resolved, That while, in the interest of life, we will exercise a spirit of kindness towards those who are engaged in the traffic of ardent spirits, we nevertheless feel it to be a duty to sustain those grocers and inn-holders who have renounced the traffic.

Met at half past 6 o'clock, Hon. Alfred Johnson, Jr. Esq. President of the Waldo County Temperance Society in the Chair.

The discussion of the third resolution was resumed.

On motion of Rev. H. A. Miles, *Voted*, To amend by striking out all after the word "Resolved," and inserting the following.

Resolved, That while, in the interest of life, we will exercise a spirit of kindness towards those who are engaged in the traffic of ardent spirits, we nevertheless feel it to be a duty to sustain those grocers and inn-holders who have renounced the traffic.

Met at half past 6 o'clock, Hon. Alfred Johnson, Jr. Esq. President of the Waldo County Temperance Society in the Chair.

The discussion of the third resolution was resumed.

On motion of Rev. H. A. Miles, *Voted*, To amend by striking out all after the word "Resolved," and inserting the following.

Resolved, That while, in the interest of life, we will exercise a spirit of kindness towards those who are engaged in the traffic of ardent spirits, we nevertheless feel it to be a duty to sustain those grocers and inn-holders who have renounced the traffic.

The resolution thus amended, passed by a large majority.

On motion, the fourth resolution offered by the Executive Committee was next taken up. This resolution declared that the time has come when the laws of the land should correspond with corrected public sentiment, and lend no sanction to the traffic in ardent spirits.

After a considerable discussion, the following substitute, offered by Hon. S. A. Morse of Machias, was adopted.

Resolved, As the sense of this meeting, that the laws of this State ought to be modified, so as to give authority to, and require, each town or city to regulate and restrict the traffic in ardent and distilled liquors in such way as a majority of the legal voters therein may deem best; and that no debt contracted for ardent spirits be recoverable by law in any court in this State.

On motion of Mr. Redington,

Resolved, That the memorial, recently addressed to the Legislature by the female citizens of Brunswick, meets the approbation of this meeting, and that it is the sense of this meeting that females are able, and ought to exert a decided influence in a cause which so deeply concerns the happiness of the social circle.

Heard the report of the Treasurer. Accepted.

Voted, To adjourn without day. ROBERT P. DUNLAP, President. WILLIAM A. DREW, Rec. Secretary.

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Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally.

No loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDNER, PRESIDENT.

TRUSTEES,

Peter Grant, Esq., Hon. George Evans,

Edward Swan, Esq., Alfred G. Lithgow, Esq.,

Arthur Berry, Esq., Mr. Henry B. Hoskins,

Capt. Enoch Jewett, Mr. Henry Powman,

Mr. Richard Clay, Capt. Jacob Davis,

Rev. Dennis Ryan, Geo. W. Bachelor, Esq.

ANSEL CLARK, Treasurer,

H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

PROSPECTUS
of Volume Eighteenth of the
NEW ENGLAND GALAXY.

JOHN NEAL & H. HASTINGS WELD
EDITORS.

THE Eighteenth Volume of the GALAXY will commence on the 1st of January, 1835. In accordance with a promise given not long since, that the paper should advance in literary merit in proportion as it gained in public favor, we have spared no pains or expense to render it worthy of patronage; PRIZES have been paid for a successful TALE & POEM, and a liberal remuneration has been given for Original Articles. During the last four months there have been published in the columns of the paper no less than sixteen ORIGINAL TALES, and twenty-one ORIGINAL POEMS, together with Sketches, Essays, &c. making in all, probably a greater quantity of Original matter than has been given of the same quality in any other paper in the United States.

The fact that these exertions have been met by an increase of names upon our subscription list, far exceeding our most sanguine expectations, has induced us to engage the services of JOHN NEAL, Esq. of Portland, who will hereafter be associated with H. HASTINGS WELD, Esq. the present Editor; in addition to which, we offer for Original Articles the following PRIZES.

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